

COMMUNICATION PATTERN OF MIXED MARRIAGE

(A Qualitative Study on the Mixed Marriage Parents in Educating Their Children)



SCIENTIFIC PUBLICATION

Submitted as one of the requirements of completing the Srata 1 Degree in the Communication Studies Program in the Faculty of Communication and Informatics

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(A QUALITATIVE STUDY ON THE MIXED MARRIAGE PARENTS IN
EDUCATING THEIR CHILDREN)***

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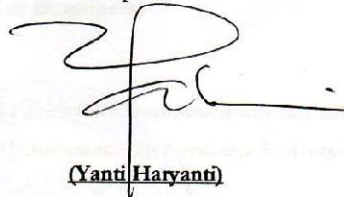
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ABSTRACT

The process of communication that takes place in families with different citizenship is not just about the process of delivering opinions among family members, but also covering how this communication pattern occurs, in this case related to parenting. Family members who are not the same way of viewing and nurturing culture, indirect parenting patterns will also different from families with a single cultural background. Therefore it is necessary once the existence of intensive communication so that will be found appropriate care for children. This research uses qualitative descriptive method that uses informants to obtain the required data source in accordance with the object under study. The informant in this study were families whose parents are couples of mixed marriages, which already has a teenage children. Researcher determined the respondent family was a mixture of Indonesia-Malaysia, Indonesia-America, Indonesia-Japan and Indonesia-Korea. After obtaining informants, researchers used interviews and observations as data collection techniques. Data analysis used by the researcher in this research was interactive model, by interaction between data collection, data reduction, data presentation and data verification. Results showed that the patterns of communication that occurs in families of mixed marriages, especially in conducting parenting was never separated from the culture of different parents. The pattern of communication between husband and wife in mixed marriages tend to be *permissive*, which gave freedom of either the child or partner to develop the ability and willingness without any restriction. But children spent more time with mothers, then the pattern of mother care was more dominant than the father, with the consideration and agreement of fathers who came from other countries.

Keywords: *Communication Pattern, Mixed Marriage and Permissive*

1. INTRODUCTION

Globalization makes the world feel smaller, communication between people from around the world can progress more easily through the development of increasingly sophisticated technology. It allows people from all over the world to establish intercultural communication are not limited to, the tendency of people to be attracted to each other, fall in love, get married and have a family (Matsumoto & Juang, 2004).

Mixed marriage is one example of intercultural communication. According to (Samovar, Porter, & McDaniel, 2010) intercultural communication occurs when members

of each particular culture give each other a message. That's what happens in mixed marriages, because both partners will interact with different perceptions and cultural systems. Different cultural backgrounds from each side will be crucial in the pattern of educating children. The pattern of educating children is often a trigger of conflict when both parties seem to dominate the marriage. Cultural differences can be a trigger for conflict. Therefore, it is very natural that mixed marriage families will continue to adapt and build understanding between one another, Luke (2003) reveals that mixed marriage families in their environment will seek to build themselves into acceptance. Although in an effort to build and integrate with the environment will be difficult to survive.

Problems that occur are related to differences in principles and perspectives of both parents with different cultural background of parenting, as well as inhibition of the process of information exchange that occurs that cause many disturbances. As expressed by (Chung & Yoo, 2013) in the journal entitled "*Using the Multicultural Family Support Centers and Adjustment Among Interethnic and Interracial Families in South Korea*", that cultural differences in the family multicultural lead to interaction between cultures that have multiple interpretations or a lot of different interpretations. The process of communication that takes place in families with different backgrounds of citizenship is not only about the process of delivering opinions among family members, but also covers how the pattern of communication, this is related to child care. The existence of family members who are not the same way of view and culture in the pattern of parenting, indirectly will be different from families with a single cultural background. Therefore, intensive communication is required so that the right child care pattern will be found.

In daily life, parent communication is very important to know the development and growth of a better child. The pattern of communication built will form a parenting habit of the child. For a child, communication in the family is an early education for the provision of living in the community (Burstein, Bryan, Chao, Berger, & Hirsch, 2005). Therefore, in the family needs certain knowledge in an effort to build a communication pattern effectively. (Webster & Johnson, 1987) Explain the communication pattern is defined as the form of the relationship of two or more people in the process of sending and receiving the right way so that the message in question can be understood. Good communication

pattern is expected to create the proximity and positive interaction between parent and child, in order to avoid behavior that deviates from the existing norms. Child care patterns will work well if communication can be created on the basis of maximum love and affection until the child grows up. Parents who provide affection with the maximum is a conducive factor to prepare children to be a good person in all aspects of society.

In the family environment, (Boyd et al., 1974) communication is very important, because within the family the child begins to receive first and foremost education. Education is received by children ranging from religious education, how to get along, and the interaction with the environment. The family is the first social environment for children. In the family environment the child begins to hold a perception. The family has an important role in the process of growing up the child, which indirectly becomes a place to educate, teach basic knowledge, social norms, values and social ethics. Therefore, the family can be called as an educational institution for individuals toward independence. Families have a major influence to create integrative and socially conscious individuals. This is also true in a mixed family of marriage communication becomes an important means to be able to unify the differences between them, because with a well-built communication it will make the relationship in the family to be directed like family in general.

In families with mixed or multicultural marriages there will certainly be differences in cultural background to educate and nurture children. Just as expressed by (Luke, 2003) in his journal, that the problems faced by families with mixed marriages most of them interact with different cultures. Luke's initial observation sees the problems that arise in the interactions that occur in the communication patterns of this mixed marriage. Differences with different cultural backgrounds make interaction unfavorable. For example, one party forces the child to be obedient with the assumption that it can minimize the risk of mistakes made. But on the other hand such a way is not suitable because it prevents the child's freedom to do something if there is no tolerance. Then the interaction will stop and one party becomes dominant which eventually makes the child's development is not as expected by one of his parents. Basically both have the right goal, it's just that the implementation is not the same so it is not going well and communication pattern is disconnected.

The previous study which is referred to as a reference in this writing (Brunsma, 2005) *"Interracial Families and the Racial Identification of Mixed-Race Children: Evidence from the Early Childhood Longitudinal Study"* shows that families in mixed marriages has its own identity in children, and usually children Born of mixed marriage families also have different behavior with children from families in general. Mixed marriages produce interracial family will give identity to their children as a racial manner and culture that they have instilled in their family. With different cultures will make the offspring of a mixed family also has a different culture in his family. So in this study the emphasis is more on the culture of different *racial identity* prevailing in *interracial families*. The difference with this research is the cultural emphasis on communication patterns that occur in mixed families, especially in educating children.

The next research was conducted by Reihia KI Barus, Irfan Simatupang and Friska Rizki Noviyanti (2011) entitled *"Pengaruh Komunikasi Antar Budaya Dalam Keluarga Kawin Campur Terhadap Pola Mendidik Anak di Komplek Setia Budi Indah"*, the results of research on mixed family there is openness in the family, when There are family problems will also be discussed calmly. Education in children of mixed marriage families choose for an international standard of education. This study emphasizes on cultural differences in parenting patterns, the difference with this research is about the pattern of communication in child care.

The importance of the role of communication within the family needs to be built in order to shape the mindset and build the soul of the child to fit the expectations of the parents (Barbato, Graham, & Perse, 2003). The simple assumption is that the pattern of interaction within the family will be a clue to the communication patterns found outside the family. Based on that background, researchers are interested in knowing how parents with different cultural backgrounds educate their children, what aspects are being maintained and whether they teach the culture of the country of origin to the child. Researchers hope this research can provide answers on how the pattern of communication different parents race in educating their children. The benefit of this research is to inform the public that differences in cultural backgrounds do not prevent parents from providing maximum education and affection for their children.

1.1 LITERARY REVIEW

1.1.1 Intercultural Communication

According to (Albu, 1990) it is undeniable that culture affects a process of communicating. In his research, the study of intercultural communication not only focuses on the use of language alone, however, intercultural communication knows that a culture builds on who we are, how we behave, think and speak. We recognize and adhere to how culture classifies differences in one's communication style, vision and personality.

According to (Samovar et al., 2010), in his book states intercultural communication is communication between people who have different cultural background and system symbol, because the scope of intercultural communication includes uncertainty and ambiguity and conflict. In this case, between communication and culture there is an endless relationship and is difficult to decipher. The problem factor of intercultural communication is the inaccuracy in communicating or misunderstanding (Albu, 1990). Intercultural communication directly refers to the process of interpersonal communication, which takes place among people who are aware of their cultural differences. Intercultural communication arises because of the interaction of ideas such as: communication of cultural exchange, international communication and intercultural relations (Albu, 1990).

Intercultural communication in accordance with the above understanding is more likely to be known as a cultural difference in expressing social objects and events, where the problems of communication in communication are often complicated by the differences in one's perceptions and experiences. As said by (Lubis, 2006) that communication is culture and culture is communication. On the one hand communication is a mechanism to socialize cultural norms of society. So when culture is different, communication practices will also be different. As Smith (Samovar et al., 2010) argues in modern society, different people communicate differently, like people in different societies around the world, and the way people communicate is the way they live.

Intercultural communication in general has a purpose, among others, to express social identity and bridge intercultural differences through the acquisition of new information, learning something new that never existed in culture, and just placing entertainment and escape. Intensive intercultural communication can change the

perceptions and attitudes of others, and even improve human creativity. Various experiences of errors in intercultural communication often make people more and more trying to change the habit of communicating, at least through understanding of other people's cultural backgrounds. Many intercultural communication problems often arise simply because people are less aware and unable to pursue effective means of intercultural communication (Liliweri, 2003).

In intercultural communication culture is the center of learning and there are several things that can be understood in this intercultural communication (Samovar et al., 2010) covering the first is the uniqueness of the individual, the personality consists of the unique traits of each individual and personality also in Get from the strong influence of culture. Although all behaviors occur within a cultural sphere, everyone has a unique personality. Then, the culture of stereotypes can be said to be a number of false assumptions that people make in all cultures such as the characteristics of other group members. In communication between cultures, stereotypes will be a problem in communicating because of differences in assumptions, therefore for communication between cultures can run well it is necessary to adjust the process between one another, including: 1) The need for objectivity, objectivity is one A concept that is more easily talked about than implemented. Objectivity comes from the objective word that is fair, not prejudiced and not influenced by personal emotions and prejudices. In communication, of course, it is very difficult for people to be objective but should be in communicating objectively. It will occur in intercultural communication because people will usually respond to other cultures from the view of the person so it will be difficult to communicate here. 2) Communication does not solve all things, communication as an important tool to solve various interpersonal problems but that does not mean communication will be able to solve all the problems that exist. Therefore, in intercultural communication that should be a problem not only by doing communication but what is done is to solve the problem first.

1.1.2 Interpersonal Communication

According to (Mulyana, 2011), communication categorization based on the most common level is used to see the context of communication starting from the communication that

involves the least number of participants to the communication that involves the largest number of participants.

From the explanation, it can be said that interpersonal communication can occur between parents with family members, because this communication occurs between two or more people and is direct and personal. Interpersonal communication is the communication of at least two people who influence each other, as revealed by DeVito in (Liliweri, 2003) interpersonal communication is the delivery of messages from someone and accepted by another person or group of people with direct effects and feedback. Communication between family members enter into interpersonal communication, because in that family relationship is established between each member of the family that mutually affect each other and bring *feedback*.

Joseph A. De Vito suggests that interpersonal communication can be seen from several points of view, among others: First, elements or components, interpersonal communication is the sending and receiving of messages by one person to others, both individuals and some people in small groups, direct *feedback*. Second, based on the viewpoint of the relationship (*relational*), interpersonal communication is the communication that occurs between two people who each have a specific position and have a steady relationship. Third, based on the development of definitions, interpersonal communication is the progress or development of impersonal communication. As the development of impersonal communication, interpersonal communication is least characterized by 3 factors, namely: psychological closeness, understanding of knowledge and character, and the existence of a fixed relationship pattern. Liliweri(2003) reveals the function of interpersonal communication is an effort to raise human relations, avoid and resolve personal conflicts, reduce uncertainty, and share knowledge and experiences with others. Interpersonal communication can enhance human relationships among communicating parties.

There are a number of factors that influence communication in the family, namely:

- 1) Self-image, when people connect and communicate with others, both have their own self-image, so he felt himself as what and how to behave. Everyone has a certain picture of himself, his status, his advantages and disadvantages. The picture is what determines what

and how he speaks, the ability to sort out what he sees, he hears, how he judges all that goes on around him. In other words, self-image determines people's expressions and perceptions. Not only the self-image, the image of others also mempegaruhi ways and abilities of people communicate. Others have a distinctive picture of him. If a father portrays his son as a weak, snotty, ignorant man, it must be arranged, then he speaks authoritatively. Finally, the self-image and image of others must be interconnected, complementary to each other complete. The combination of both images determines the style and way of communication.

2) The psychological atmosphere can affect the communication process. Communication will be difficult if someone is sad, confused, angry, disappointed, jealous, prejudiced, and other psychological moods. 3) Environment, communication can take place anywhere and anytime, with style, and different ways. Communication that takes place in the family is different from what happens in school. Because these two environments are different. The atmosphere at home is informal, while the atmosphere in the school is formal. Likewise communication takes place in society. Because every society has a norm that must be obeyed, the communication that took place must be obedient in accordance with the prevailing norms. 4) Leadership, within the family, a leader has a very important and strategic role. The dynamics of family relationships are influenced by leadership patterns. The characteristics of a leader will determine how the communication patterns will proceed in the life that shapes those relationships. 5) Language ethics, in verbal communication between parents and children must use language as a means to express something. The language used by parents when the child can represent a properly discussed object. But on other occasions, the language used is not capable of representing a properly discussed object. Therefore in communication is required to use language that is easily understood between communicator and communicant (Arwani, 2003).

Besides the factors that influence the process of communicating between family members, Baumrind (Matsumoto & Juang, 2004) also explains that there are 3 different types of parenting in parenting. The first type are the *Authoritarian Parents*, parents have looked at the child as something to be controlled. Then *Permissive Parents*, these parents to let their children to live in their own way, they provide little guidance. *Authoritative Parents* as well as, the type of care the most widely applied by parents. This type of parent

is very sensitive to the growth of her child, but they are quite firm and fair in giving affection. Last parenting mode proposed by Maccoby and Martin (Matsumoto & Juang, 2004) was *Uninvolved Parents*, this type of parenting is the most extreme of the three types proposed by Baumrind, parental care with this type tend to ignore and it does not care of his son.

The family is described by Noller and Fitzpatrick (Samovar et al., 2010) as an intimate group that decreases the identity of homes and groups, complete with strong fidelity and emotion as well as cultural and future experiences. Regardless of form and type, families have a role to teach culture to their members so that they can survive and stay in a harmonious society. To do all that, there must be communication in the family so that everything can go as expected. Communication within the family functions as a symbolic, transactional process to create and express understanding in the family. Devitt & Roker(2009) suggests that family communication is a socially oriented communication and concept oriented communication. Social-oriented communication is a communication that emphasizes relative harmony and social relationships in the family. Concept-oriented communication is communication that encourages families to develop views and consider issues. Concept-oriented communications pay more attention to aspects of function and encourage families to weigh all alternatives before making a decision. Communication that occurs between parents and their children in a family includes into interpersonal communication. Interpersonal communication is a communication that takes place in a face-to-face situation between two or more people, both organized and in the crowd.

The purpose of communication in family interaction in terms of the interests of parents is to provide information, advice, educate and please the children. Children communicate with parents aiming to get advice, advice, feedback or in responding to parent inquiries. Communication between family members is done to maintain harmony within the family. Harmonious atmosphere and smooth communication between family members can be achieved if each family member realizes and performs the duties and obligations of each while enjoying his rights as a family member (Gunarsa & Gunarsa, 2002).

1.1.3 Mixed Marriage

Mixed marriage is one of the marriages between different nationalities between citizen with foreigners. According to Cohen (Haryono, 1993) mixed marriage is a marriage that occurs between individuals of different ethnic groups, whereas according to the marriage law no.1 of 1974 mixed marriage is a marriage between 2 persons in Indonesia subject to different laws, because of differences in citizenship and One of the Indonesian citizens. Strictly speaking this mixed marriage under the law is a marriage between Indonesian citizens and foreign citizens, since different nationalities are of course the law applicable to those who are also different.

In addition, according to (Effendi, 2014) mixed marriage will be faced with various problems that arise from the difference both family and environment. The existence of a mixed marriage must meet the following elements: 1) There should be marriage between persons residing in Indonesia, 2) This marriage is conducted between Indonesian citizens and foreign nationals in Indonesia, 3) The marriage is conducted between foreign nationals with Foreign nationals in Indonesia, 4) The marriage was conducted between Indonesian citizens in Indonesia. Terms of mixed marriage by law no.1 year 1974: 1) Marriage carried out according to the law of their respective religions and beliefs that must be recorded. For those who are religious outside of Islam are registered with the Department of Population and Civil Registration, while the Muslim is registered at the Office of Religious Affairs (KUA), 2) Marriage (according to religion outside Islam) whose record exceeds the period of one month imposed a fine, 3) Countries whose reporting exceeds the period of one year after their return to Indonesia shall be subject to the determination of the District Court.

According to (Luke, 2003) that this mixed family will build its own environment and also the development of its identity so that it can be complexly accepted by the surrounding environment without any different views. Mixed marriage is recorded by an authorized registrar. Whoever does a mixed marriage without first showing to the appointing officer the authorized certificate or substitute decision.

The consequences of mixed marriages proposed by Effendi (2014) can have an impact on the citizenship status of husbands and wives. According to Law no.62 of 1958, the child of a different marriage of citizenship can only have one nationality that is

following the citizenship of the father. According to this law a child born of marriage to citizenship may have Indonesian citizenship or foreign citizenship. To provide legal protection for Indonesian citizens who are married to foreign nationals, a law on citizenship No. 12 of 2006 is enacted. This law discusses the permissibility of dual citizenship for children of marriage of different nationalities in order to solve problems in different nationality marriages, So a born child can be recognized as an Indonesian citizen. Determination of citizenship adopted by the world system is twofold (*Ius sanguinis*) single citizenship based on the principle of descent and (*Ius soli*) is based on place of birth. Both of these can cause *Bipatride* or dual citizenship and *Apatride* or stateless.

Government Law Number 12 year of 2006 concerning citizenship does not mention the legal rights and obligations of children, but implicitly minors of mixed marriages born in Indonesia are entitled to the citizenship of the Republic of Indonesia. To ensure legal certainty of child protection. The adoption of Law Number 12 year of 2006 was conducted on children of mixed marriages and persons deprived of citizenship. The application of the procedure for the registration of the nationality of a child born of a mixed marriage has been carried out in the Department of Law and Human Rights, without any interference of a notary or other deed. The problems faced by children of mixed marriages are dual citizenship because this will make the child has two passports at the same time which are WNI and WNA.

2. METHODOLOGY

This research analyzes the patterns of communication made by families with mixed marriages in child care, because the communication patterns in families like in interracial families have some opinions inequality which is motivated by cultural differences in parenting. This makes the interaction does not work well without the existence of an intensive communication process. Researchers want to know how parents in mixed marriages educate their children, what aspects are preserved and whether they also teach the culture of the country to the children.

In order to analyze in more detail, the researcher conducts research using qualitative descriptive method, which is a type of research whose findings are not obtained through

statistical procedures or other forms of calculation, this type of research describes what it is about a variable, a symptom, or a state (Rakhmat, 2001). Qualitative research tries to describe or describe the object under study based on facts that exist in the field when the research is done. The data obtained from qualitative research will constitute the data collected and presented in the form of verbal or words that form sentences or drawings. This research report will contain about excerpts from the manuscript informant interviews, field images, photos, video.

This study uses the informant to obtain the required data source in this study correspond to the object under study. In the determination of the samples, the researchers used a technique *purposive sampling*, because it is seen as more capable of capturing data completeness. Selection of the sample is directed to the informer who are considered to have exhaustive information on issues that are being studied. Next determine the informant, the informant, in this study is a family whose parents are couples of mixed marriages or *mixed marriage*, which already has a teenage son. Researchers define family as respondent is a mixture of Indonesia-Malaysia, Indonesia and the United States and Indonesia-Japan then Korea-Indonesia. Subjects in this study were a complete family comprising a mother, a father and son who live in Tangerang, Jakarta, Solo and Yogyakarta, sources is the father, the mother and their child.

After getting informants, researchers used interviews and observation as data collection techniques. (Moleong, 2010) interview is the process of obtaining information for research purposes by way of question and answer, either directly or indirectly. This method is used to informants through direct face to face. In-depth interviews are used to focus the issue of the subject of research. While the observation made in an effort to optimize the ability of researchers in terms of motives, beliefs, attention, unconscious behaviors, habits, and so on. This method is used to supplement the stuff that not enough of the data that has been obtained.

Analysis of the data used by researchers in this study is an interactive model, with encounters between data collection, data reduction, data presentation and verification of data. It was also in accordance with Miles and Huberman (Sugiyono, 2015), suggests that in the process of analysis, there are three main components, namely, 1) the reduction of

data, and summarize the data is to choose things that are basic, focusing on things that are important, sought themes and patterns. Thus the reduced data will provide a clearer picture and facilitate researchers to conduct further data collection and find when needed. 2) data presentation, made in the form of a brief description of the chart, the relationship between categories and the like. Presentation of data will make it easier to understand what is going to plan further work based on what has been understood that. 3) conclusion drawing and verification, a new finding that had not been there. The findings could be a description or picture of an object that previously were not clear after the investigation become clearer.

These three components must be done continuously so that researchers have no trouble in the final analysis to formulate research conclusions, to the process of data collection is already berakhir. Then, to test the validity of the data, the researchers used a technique of triangulation. Triangulation itself consists of a triangulation of sources, methods and theories. In this study the authors used data validity checking using triangulation method. According Dwidjowinoto (Kriyantono, 2006), which compares the triangulation method or a re-check the confidence level information obtained from the different methods of interview and observation. For example, by comparing the observations with interviews; compare what is said to be common with the private said.

3. RESULT AND DISCUSSION

The object of this research is four families with mixed marriage that will be used as a source in research about communication pattern in mixed marriage family in educating children. Fourth of these sources are: First family with code # K1 consisting of Malaysian father and Indonesian mother with one daughter and boy each 14 years and 5 years old, this family is located in Jogjakarta. Then the second family (# K2) with the Japanese father and the Indonesian mother with one 16-year-old daughter, who is located in Solo. Then there was a third family (# K3) with an American father and an Indonesian mother with two children, the first 12-year-old male and 7-year-old female living in Jakarta and the fourth source (# K4) was a family with the father of a citizen South Korean nation and Indonesian mother with one 15-year-old daughter, located Tangerang.

The results of research in qualitative descriptive study begins by providing an overview of the results of observation and interviews with informants as families with mixed marriages in parenting with different cultures. This research produces an active mind process to describe the condition of the family with mixed marriage that has a different cultural background, certainly not easy to find the best childcare point for their family.

3.1 Communication Pattern of Mixed Family Marriage from Self Image Factor

Communication that occurs in mixed marriage families certainly has a pattern that is not the same, because the differences in culture and language are very striking among them. The family communication of this mixed marriage has a marked difference, that is from the language used daily. Nuraudya (2017) said that not all marriage couples speak Indonesian in daily conversation. The four families with this mixed marriage daily use more than one language, there are two languages, and three languages. As in the third family, when at home, they use Indonesian and English, children can follow without difficulty.

"Every day we use different languages, sometimes we mix using Indonesian and English so that their daddy also do not get trouble in catching what we are talking about, and let the children learn as well. (source # K3, mother) "

In addition to language, the other difference is that communication focus is often discussed about the plans, opinions and willingness of each family member, especially their children, whether it is about education, association and the future. Parents are more likely to listen to their children's opinions and plans because they think it can develop their children's confidence to be more open in expressing their opinions. All this is done by familiarizing the deliberation, which begins with a meal together, where the four families who become informants in this research always try to breakfast together at the table before doing the morning activity, they talk about all the good things about school, child mischief and children can also be reprimanded when it is advised and also given the opportunity to defend themselves why children do that. The communication they do every day is known to start in the morning when the fathers of each family are in Indonesia, in the afternoon there are some who sometimes have been home when the children come home from school, such

as family 1 and 3, there is also a pick up his son at school like family 4, but for family 2 at noon at home and new there when returning from work in afternoon or evening. Communication is done next is at night the fourth family who became informers always try at home dinner together both done at home and in the restaurant. When they were with the four families they tried to do something together so that it could be said that they had communicated intensely. In mixed marriage families, communication between family members is done more intensively even between parents with children, children with parents, fathers with mothers always communicate all done openly. The communication that takes place in their family bridges to build the right childcare for their family.

3.2 Communication Pattern of Mixed Marriage Family from Psychological Atmosphere Factor

Mixed marriage families with their different personalities, will make their point of view automatically different too, especially in parenting. The results of interviews with families who became informants, the pattern of child care is the tendency of their children are given the freedom to express his feelings even also freed to find a way out itself as what his will, the role of parents here just direct, remind and encourage children not to be confined within rules but not destroyed in its development. Here are excerpts of the interview:

"We used to teach the children to be independent, so we free them to tell what happened, express their feelings, I also teach children to find a way out of the problem that we just continue to accompany it while reminding also what kind of direction, also do not feel alone when facing the problem "(source #K3, mother).

From the results of the above interviews it is known that mixed marriage families who become informants in this study of parenting patterns by releasing them, because according to them with liberating education able to shape the characteristics of children become more independent can control themselves, have a good relationship with friends, and stress, and have an interest in new and open things with others. It can be argued that this mixed marriage family considers parenting in accordance with western culture with the pattern of parenting with freedom, this pattern is expected to make the child be independent

and grow in accordance with his choice of life. Parents are more likely to listen to their children's opinions and plans because they think it can develop their child's confidence to be more open-minded. Differences with the concept of parenting in a more authoritarian eastern culture that can lead to various psychiatric disorders that will disrupt the optimization of child development process. The growth is not optimal is when the child grows but his personality does not reflect his own personality. But without the possibility of even though the authoritarian culture of the east it actually has the power that can make children become more focused, of course according to the wishes of parents (Barus, Simatupang, & Noviyanti, 2011). It can be said that mixed marriage families choose to combine the two cultures so that it can make the child has the ability to complete not just free to express, expressed his ability, but the child can also limit himself so it is not wrong to take steps in their life. Related to the freedom of expression of all informants, they have a program to give their children freedom to freely express their opinions as they wish. This is what their parents taught, especially their fathers from different countries. Their culture is different is free to express what they want without having to argue, criticize, let alone fight against the parents. Although it is actually expressed as a form of rebuttal and criticism but it is well conveyed discussed in the parents as to what his opinion so that impressed a denial and the criticism was not like a denial and the actual criticism. Which is more acceptable to children than with the all-inclusive restrictions and "No" for children and "Yes" for parents.

3.3 Communication Pattern Mixed Marriage Family from Environmental Factors

Mixed marriage families are really need self-adaptation, including adaptation to stay in Indonesia. Based on the results of interviews conducted on informants of this study, it is known that the head of the family of 1 family already stayed in Indonesia and even have submitted themselves to be Indonesian citizens (WNI). This can be seen from interviews conducted with the following family 1:

"I have been living in Indonesia for a few years and I want to be an Indonesian citizen, now I have taken care of the requirements to become an Indonesian citizen, because I like Indonesia, my family is here and also my business" (Source #K1, head of family).

The opinion indicates that the father's informant from the family 1 has been living in Indonesia for a long time, and there is even a desire to become an Indonesian citizen, while the father of their 2, 3 and 4 family is not always in Indonesia. Like the head of family #K2, once a year return to Japan for 1-2 months, father of family 3 and family 4 in Indonesia once a year for 3 - 4 months then back again to the country. Of the four informants who overseas said that there is a desire to remain in Indonesia, it's just that work abroad is still difficult to abandon. The results of further interviews on activities conducted during the stay in Indonesia, and optimizing the use of time only with children, most informants say "yes", even in the family #K4 says as follows:

"Yes, here (Indonesia) I always use the time only for families, especially children, almost all the time when in Indonesia utilized to be with children unless the child is in school" (Source #K4, head of family).

In accordance with the above opinion, most of them spend time with the children and their families while in Indonesia. It is further known that the child has a tendency to be closer to his mother, because the time of motherhood is most shared, especially when his father is abroad, his mother also must replace the role of his father for the child. As revealed by the following informants:

"Children are certainly close to me because I have more time with me, while my daddy is often abroad" (source #K3, mother).

The opinion is that the existence of a father who is not at any time in Indonesia makes mothers have more time with children, so the child becomes closer to the mother than the father, even if the father will spend much time with the child while he was in Indonesia. From the next interview it is known that the four families agree that for the care of their children to give to the mother, so of course the Indonesian culture is more

dominant, without putting aside the father culture of foreign nationals, even the children are also accustomed to the condition. The four families give their spouses the freedom to care for the culture of their country, and even the wife also agrees with the parenting of her father, with the consideration of the culture they teach to the child still acceptable to the level of Indonesian society. One of the excerpts of interviews conducted with family informants 3:

"My child care will leave it to their mom and usually mommy will tell me if there is any decision that should involve me, because if I am not in Indonesia, mammy will call and ask my decision. The problem of how to care for mommy kids is all, of course, like culture in Indonesia is just yes there is also mommy teach Japanese culture because we also almost have a regular life and discipline also polite "(source #K3, head of the family).

From the opinion of the above informants revealed that the mother who cares for the child, because his mother is Indonesian culture is certainly tended to tend to Indonesian culture, but the mother also teaches his father's culture so that children also know the culture of his father. Self-adjustment between the two parents will make the father's side receive all the care that is done by the mother, although it may be less in accordance with the wishes of the father, but father participated to adapt to follow what is taught by the wife to the child. In addition, mothers also adjust to the condition of his father who rarely in Indonesia then usually will allow when the father wants to teach children with their habits of course that still support the progress and development of children.

3.4 Communication pattern the Family of Mix Marriage from Leadership

Factor

Communication pattern in Family of mix marriage like what was explained previously, they let all the members of the family get used to doing discussion in taking care of their children. Such communication pattern commonly happen in the family with western culture, yet in mix marriage, even though mother tends to be more dominant in taking care which is identic with her eastern culture, but it doesn't make the mother become dominant in the pattern in taking care of her children, the habbit of the husband which can make the

wife open make him more open, this case make the pattern of communication which happen in this mix marriage family tends to be more open. That case can be seen from the way of the wife who always tries to give development information of her children every time to the husband when they don't stay in Indonesia started from that point the wife will tell all developments of their children not only for the good ones but all, besides that they also have been used to compromising against every thing such as mistakes, small sins, naughtiness and any others, which usually in the eastern culture the mother is assumed to be difficult to be understood but here in the mix marriage family they have tried to understand the characteristics of their children and why that case can happen. That case is the one that is also explained by the following sources :

“I will try to give report to their father when their father in America started from the progress, the problems even also about the mistakes which is done by children (source #K3, mother).

The pattern of Communication in mix marriage family has also made mother or step mother who are natively indonesian person undergoes the changes of midset to be more simple in thinking, not like previously that marriage can make everything more complicated so it is difficult to find the problem solver. Even usually mother has started to teach her children the culture of the father and that happen without unintentionally because the wife think that the culture of the children father is more suitable with the wish to educate the children. So even though the mother is dominant in nannying children yet the culture which is taught is not dominant for the culture of the mother.

Children care is also balanced with the culture of their father. This case forms the permissive communication pattern in mix marriage, where children are given freedom to do everything with limitation of rules as well as the tradition and also politeness which also should be obeyed. If it is seen at a glance from the observation which the researcher does surely children from mix marriage tends to be expressive but their attitude is still polite and everything is well-done with good time discipline as well as good attitude so they also can be accepted by the environment around where they are living and they seem to have superiority compared to their peers around them.

3.5 Communication Pattern of Mix Marriage Family from Factor of Language

Ethics

Children care in mix marriage family is of course not easy to be conducted, most of from the family who becomes informan say that they have a dissent in taking care of their children, it is just the informan from one of the family give clear limitation for the position of husband and also the wife, while for the family 2, 3, and 4, because they seldom come and stay in Indonesia they don't really take it as problem as a difference, it's only any form of child care which good for children which is taken from their culture will be conveyed to the wife when the wife according the them has done any mistakes. Usually the four family who become informan in this research try to get used to speaking all the difference freely by sitting together if in one day the wife is in overseas the wife will try to give any report regarding with children even though that can only be done via telephone or sype but they keep discussing like what is the best one. The four head of family also agree that their wives always try to always give reports regarding with the progress of their children to the husbands, even all the mistakes and the bad deeds that their children do, the husbands will know it too. In the four family who become the informan, only the family 1 who feels little angry when the child makes mistakes, and here are the result of the interview from him:

“when the children make mistakes, I get a little bit angry because I feel that I fail in educating them or even teaching them until my children make mistakes” (source #K1, head of family).

From the expression of the informan it says that their family will be angry if their children make mistakes and of course there is any reason which makes the parents angry. Yet for the family 2,3 and 4 assume that the mistake which is done by children as a common thing, they will ask to their children first why they do it and how could it happen. By that way it is really clear that the children can accept even the children will apologize politely and also promise not to do it anymore, they do it all without any force and on their own accord, will, they even also realize that what they did is a mistake which can give disadvantage for themselves.

Communication pattern in that mix marriage family according to the result from the research which has been described above researcher can conclude that the communication pattern in children care tends to be permissive (Matsumoto & Juang, 2004) where both of the parents with different background both give freedom to their kids to do everything, even they both will do discussion regarding with the decision which is good for their children. Family with mix marriage gives freedom for children to grow with their ability in doing all of their wishis also to express themselves without any limitatation. But parents still have to keep doing control to their children but the control is not really strong so their children still can understand the mistakes improve those problems by themselves.

4. CONCLUSION

Culture of both parents which is different impacts communication pattern and the parenting to their children. The result of the research finds that communication pattern between husband and wife in mix marriage tends to be permissive, namely giving freedom to their children or partners to improve the ability and their wish without any limitation. Besides that communication patter is formed in mix marriage becomes more open even though one of the partner usually tends to acts more closely, but because of the culture of the father let the mother follow it.

Self adjustments which is done by family in mix marriage is conducted between the two parents both the father or the mother. Where the father accepts all the parenting which is done by the mother even though maybe it is less suitable with the wish of the father, but the father try to adapt by following like what is taught by the mother to the children. The mother herself will also adapt to accepth the wish of the fathers who also would like to educate the children with their habbits, of course the ones which support the improvement and the progress of the children themselves.

Problems which happen in mix marriage need to be finished with good communication between parents and children, so the problems which happen due to the esistence of any different culture between family member can be handled well. Between the parents and children in mix marriage family should be able to understand mutually so that they can tolerate each other.

The importance of the result found in this research is so that it can be the guidance for mix marriage family, especially the new family in building harmonious communication pattern even though with different background, but for children care it needs to have the sameness in communication pattern between the two parents who are from mix marriage.

Suggest for the next research, it is better the reseachers need to conduct analysis on the family communication pattern from mix marriage not only in children care, but also the family communication pattern as a whole in the life of the mix marriage family. The reseacher also need to do the analysis to the informan from the family who are not only the father who are from other countries, but also conducting research the partner from the side of mother who are from other countries.

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